

passengers escaped to the side of the vessel, where they hung for about an hour, when a calm succeeded. They then attempted to cut away everything, shrouds, backstays, &c., but the masts held on without breaking. The hold was soon filled with water, and burst open the hatches. In about an hour the masts gave way, and the vessel again righted. F— and others now found a standing place on the poop-deck, where they remained in awful incertitude as to what was to be their end for a long time. The meantime they saw a brigantine, which made several tacks as though picking up the wreck. They instantly hung out signals of distress. She seemed to be approaching them, and actually came so near, that they could almost see her hull, and then stood off, leaving them in their hopelessness and despair.

After four days counting in this state, they succeeded in pumping the water out of the ship, and to their great joy found she did not leak. They then contrived to fix up a sail. They had no compass, and were obliged to sail by the sun and stars. At length a Brazilian vessel discovered them and towed them into Villa de Cananea, some three hundred miles south of Rio Janeiro. They were thus mercifully rescued from the jaws of death.

An incident that occurred during the wreck, must not here be omitted. They had on board some two hundred and fifty volumes of books. The only one saved in good order, was a large Bible belonging to one of the passengers. When the water burst in and swept every thing out of the cabin, this Bible, after the vessel had righted, floated back on to the deck, which was covered with water, open at 11 o'clock. The first verse, which was naturally met the reader's eye, as the page was arranged, being verse 23: "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind which lifteth up the waves thereof. They mount up to the heavens, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. They then cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they are quiet; so he bringeth them into their desired haven. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

This was a very remarkable coincidence, and deeply affected the mind of F—, and others who read these striking verses. The above facts we received at the time from the most authentic source. Do not the whole series of incidents now related, clearly show that there is a God above who heareth prayer? Who can doubt that the united prayers of that family circle, the last night which F— spent at home, were heard in heaven? Who can say that the fervent breathings of that mother's heart, ascending in prayer to heaven, did not instrumentally save that floating wreck and all its crew from a watery grave? How much encouragement have we to pray always, and with all prayer and supplication make our requests known unto the Lord," who know all things before, but "will be inquired of concerning this thing."—*Ep. Rec.*

The Days of Queen Mary.

The above is the title of a volume of 288 pages, prepared by the London Religious Tract Society, and reprinted without alteration, in this country. The book is well written, and one that every American Protestant should read. It is a painful chapter of human history; but its lessons are salutary. It includes a period of about four years only, within which such bloody reigns as those of the persecutors suffered death in different forms, for their religious—the majority of these were burned alive.

The design of writing this book, however, is not to call the attention of our readers either to the history or the claims of Protestantism. We would, if possible, produce this impression, that the claims of religion are superior to all mount to every other; so that if the promulgation or even the maintenance of the gospel in the earth requires it, Christians must make sacrifices.

There, doubtless, have been instances in which both men and women have submitted to a martyr's death, under influences extraneous to the claims of the gospel. Fanaticism and heated blood may have sustained many under the agonies of a violent death. But these rare instances must not impair our veneration for those whom the love of Christ has constrained. Multitudes have fallen like Christ to the death, to the rack, and to the stake, because they dared not deny their Lord.

The following reply of one of the martyrs of the days of Queen Mary, Roger Cox, with a sheaf-man, a plain unlettered disciple, shows the genuine martyr-spirit. The Bishop inquired whether he would obey the laws of the king and queen. He replied, "as far as I am agreed with the word of God, I will obey them." The Bishop told him that whether they agreed with the word of God or not, he was bound to obey them, even if the king was an infidel, and he quietly observed, "If Shadrach, Meshach, and Abednego had acted thus, Nebuchadnezzar would not have confessed the living God." Here the object was to secure the confession of God. The sheaf-man chose to be burned alive, rather than do any thing that would diminish the faith of others in the gospel. What would not a kindred desire that the heathen should know and trust in Christ, and Christians of the present day to do? O how faint our love! How few and unimportant our sacrifices! Only in some cases do we bestow more than the surplus which we need.

When Latimer and Ridley were at the stake together, the former said to the latter, "Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." To promote the gospel and to save their own souls, was their sustaining motive.

As an evidence that the martyrs were compelled to choose death by a powerful internal constraint—a conviction of duty—let the following be read with attention. "At their burning, it was evident that these witnesses for the truth could only face the cruel torments which awaited them, when strongly for a while they were sustained by the remembrance of the great reliance on the Lord, both previous to their apprehension and during their imprisonment; but, after he was fastened to the stake with his companions, he came from under the chain, to the great surprise and sorrow of many, who concluded he was going to recant. But as Fox relates, he felt more in his heart and conscience than they could conceive; for also he was compassed with great dolor and grief of mind, not for his death, but for lack of feeling of his Christ; and therefore, being very full of cares, he humbly fell down upon his knees, and prayed earnestly and vehemently to the Lord, who, at the last (according to his mercies) sent him comfort. Then he arose with great joy, as a man changed from death unto life, and said, 'Now I thank God, I am strong, and mind not what man can do unto me.'"

Lawrence Sanders, one of the earliest who suffered in that reign, said to a pious shoemaker

who came to give him his parting blessing, "pray for me; I am the most unfit person for this high office that was ever appointed to it." He shrank from the flames, but could not deny Christ. In the final moment his strength was equal to his day. On being fastened to the stake he kissed it, singing, "Welcome the cross of Christ! welcome everlasting life!"

Glover was taken from a sick bed to prison, and from prison to the stake. Shortly before his martyrdom he had great doubts and apprehensions, complaining of the deadness of his heart and his want of spiritual comfort; previous to his execution, he continued all night in prayer, and "was even carried in sight of the stake, yet his mind was weighed down with a burden, almost too heavy to be borne." But, "on a sudden he was powerfully filled with God's love, comfort, a foretaste of heavenly joys."

Christians of this age, it is to be feared, live so much under the influence and support of worldly comforts, that they are ignorant of the power of religion to fill the soul with true heavenly joys. We are not called to such sufferings, and to inflict sufferings which will never be a time, till the world be converted, and all sacrifices for Christ will not be required. Nor will such sacrifices ever fail to receive their spiritual reward.—*Macedonian.*

Christian Reflector.

BOSTON, WEDNESDAY, OCTOBER 25, 1843.

TERMS.—\$2.50 per year, or \$2 if paid within 3 months.

The Religious Newspaper.

We do not unduly exalt our office, when we declare the religious newspaper to be one of the mightiest agencies employed by the church to enlighten and bless the world. Its influence cannot be measured, for its operation is silent and unseen. No eye follows it, as it flies abroad, multiplied into thousands—enters the domestic circle, to be read by the father, the mother, the daughter, the son, and to leave on all their minds impressions as lasting as life. How frequently does the devoted minister, when more calls press upon him than he can possibly meet, sigh out the vain wish that he could "multiply himself"—labor in different spheres at the same moment. What he would fain do, the religious newspaper is actually and literally constituted to accomplish. Simultaneously it speaks to fifty families, perhaps, in the same parish, and to many hundred parishes, at once. Assemble its readers together, and what a mass-meeting would it be! Who would not deem it an object to address such a vast gathering of immortal beings, on subjects of infinite importance to them and to the whole world? The most important truths and duties of Christ's religion are expounded and urged by the religious newspaper. The most interesting and valuable intelligence with reference to the condition of the heathen—the progress of missions—the triumphs of redeeming grace at home and abroad—the prevailing sins, and the influences operating and capable of being brought to operate against these sins—is furnished by the religious paper. "It defends the truth, and the friends of truth, against those who misrepresent them." Every week it informs, arouses, and directs. Every week it exerts its moulding, purifying, elevating influence on thousands of minds which will themselves be mediums of extending and increasing it on the minds of others. And yet its operation is as silent as that of the fixed laws of nature. It is in thousands of places at once, doing its work—producing its mighty and lasting effects—still it makes no noise, is attended with no trumpet blast, no vocal clamorations.

We suppose it to be on this account that its importance is not more generally appreciated. Will our readers think of this influence? We appeal to the pastor. Are your people deficient in scriptural knowledge—in just and enlarged views of Christian duty—in attention to your ministry—in sympathy for the oppressed and for the perishing heathen? Persuade them to take a religious paper. See that it is read in every family of your parish. Refer your people frequently to interesting articles in its columns. Regard it as your friend and ally,—for such it is, and with your assistance, which will continue to be. We are not in this day of novelties and impostures, of strange innovations and "damnable heresies," the permanency and prosperity of no church can be preserved without the aid of a well conducted religious newspaper. The people need this silent, simultaneous operation of religious influence; the pastor needs it; the cause of Christ needs it; the interests of humanity need it. In saying these things we are not pleading in our own behalf, more than in behalf of those we address. A religious paper like our own, although we have the responsibility of its care and character, is not altogether ours. It belongs to the denomination—the Christian community—the brotherhood of pastors. It is their medium of communication with each other and to the churches at large. It is their engine of usefulness. We hope they will not be indifferent to it—either its character or its circulation. We ask them to assist us in giving it interest, and especially in giving it access to the minds of the hundreds over whom they are appointed to watch.

Baptist Associations.

We have recently received the minutes of the late anniversary of several bodies of associated churches in different parts of the country. Among others the following:

GENESSEE RIVER ASSOCIATION, N. Y.—Met at Pike, Alleghany Co. Churches 18. Baptized during the last year, 333. Excluded, 26. We find among the records the following summary items:—

"We especially recommend the Baptist State Convention, Foreign Mission, American and Foreign Bible, Moral Reform, Anti-Slavery, Sabbath School and Temperance Societies, to the regard and support of all the churches and the world."

We recommend the Baptist Register, Missionary Magazine, Mother's Journal, Christian Review, Baptist Memorial and Christian Reflector, to the patronage of all the churches."

The Circular Letter was on the doctrine of the Resurrection.

BAPTIST ASSOCIATION OF WISCONSIN.—Met at Racine. Churches 18. Baptized 84. Excluded 5. Total number of members 841. The largest church in the body is that at Delavan, which contains 135 members. The Association passed a resolution respecting the "North-Western Baptist," expressing to the Convention their sincere wish that it may be immediately opened to the free discussion of all moral and religious questions; pleading on such conditions, their mutual prayers for its success, and their liberal contributions for its support." Thus it will be seen that the Baptists of the North-West want a paper conducted

on precisely the same principles as those on which the Christian Reflector is conducted. We are thus confirmed in our opinion that we have adopted the true and the better policy. A paper possessing such a character becomes, in an important sense, the property of the denomination. It is the medium through which the opinion of its members and of such other, and not the exclusive organ of any clique or party.

This Association passed a resolution in favor of temperance, and the following on the subject of slavery:—

Resolved, That we strongly deprecate the evils of slavery, as unwarranted by the word of God, and absolutely destructive to all the rights of man; that we rejoice in all proper and lawful measures for its extinction; and that it is our duty to sympathize with, and pray for, those in bonds.

Other resolutions were passed in favor of Sabbath schools and Bible classes, Foreign Missions, and the sacred observance of the Sabbath.

FRENCH CREEK ASSOCIATION, PA.—Met at Cambridge. Churches 27. Ministers 16. Baptized 117. Total 1408. Six resolutions were passed, of which the 1st and 2d were as follows:—

Resolved, That the cause of Foreign and Domestic Missions, the A. & F. B. S., the A. B. P. & S. Society, Sabbath schools and Bible classes, Temperance, the Baptist Register, Christian Reflector, and Christian Reflector, have strong claims upon our affections, our prayers and liberal support.

Resolved, That slavery is equally opposed to the rights of man, the law of God, and the institutions of the gospel; and we earnestly entreat our brethren at the North, and at the South, to take measures for its speedy overthrow.

The subject of the circular letter was "the importance of doctrinal knowledge, to the promotion of faithfulness and steadfastness in the profession of Christ."

WESTFIELD ASSOCIATION.—Met at Cabotville. Churches 19. Added by baptism, 236. Excluded 46. Net gain 230. Total number of members 2049. Among the resolutions adopted were the following:—

Resolved, That we feel under the most solemn obligations to study more carefully, to pray more fervently, to contribute more generously, in behalf of the noble enterprise of evangelizing the world.

Resolved, That we recommend to the pastors to take to every member of their respective churches, by a personal application, an opportunity to contribute something to the treasury of the Am. Baptist Board of Foreign Missions.

Thereas, The system of American Slavery is a deep stain upon our country, and a blot upon the dust the dearest rights of millions of our countrymen, and is a most flagrant violation of the principles of the gospel, therefore,

Resolved, That we rejoice in every indication of an approach of the time when every fetter shall be broken, and every slave be free, and that we will do what we may to hasten a consummation so ardently to be sought by every friend of humanity, of his country and of his God.

STURBRIDGE ASSOCIATION.—Met at Three Rivers. Churches 12. Added by baptism 112. Excluded 35, of whom 51 were excluded from one church, the result of an unhappy schism. Total number of members 1376. The circular letter is "on total abstinence from intoxicating drinks as a term of church membership."

WORCESTER ASSOCIATION.—Met at Bellingham. Churches 21. Added by baptism 107. Excluded 40, and dropped, 54. Total number, 2800. The following resolution was adopted, which certainly was a summary way of doing a great amount of business.

Resolved, That while this body cheerfully acknowledges, as has been done at previous sessions,—the claims of all the great benevolent movements of the day upon our sympathy and regard, we conceive that we can at this time best honor our Divine Master, promote the cause of Christ, and advance every true spiritual interest, and advance every true Christian cause—not by dry and formal vows, resolves or reports, but by clustering the churches in their need, the heathen in the cross of Christ, attending on the ministry of the word, and on mutual exhortation, and devoting ourselves to earnest and united prayer for all men—devoutly remembering the churches in their need, the heathen in the ignorance—the Jew in his unbelief—the Mohammedan in his delusion—the Papist in his superstition—the sinner in his perils—the slave in his chains—and the sinner in the road to death.

The report of the "state of the churches" in the Minutes is more full than any other body has published, embracing a considerable portion, doubtless, of every letter, and occupying in the Minutes about thirteen pages octavo.

[We will continue our review of Minutes received next week.]

Christianity the Progress of Society.

MR. EDYON.—Having lately read a valuable address, delivered before the Society of Alumni of Williams College, by President Hopkins, on August 16th, I send you a brief extract for publication. Worldly wise men, called philosophers, have tried to persuade mankind that education and human means, irrespective of Divine agency, will bring about a state of perfectibility in society which will supersede that condition of holiness promised in the Bible by the universal diffusion of real Christianity. The able author refutes this idea of false philosophy, and forcibly presents the only way in which the world can become happy.

A. B. "What is this civilization which thus erects itself to the survey of the whole earth? It is Christian civilization—one whose roots are watered by the life-giving springs, and upon whose leaves descend the dews of the religion of Christ—a civilization preserved, and kept from putrefaction by that salt of the earth. It is a civilization, not like those of old, in one great mass, but pervaded by all Christian nations, and every where manifesting the same great characteristics. It springs from the principle of individual growth, manifesting itself in accordance with the fundamental fact that the true growth and well-being of one is not opposed to that of any other, but must be coincident with the well-being of all. So an impartial God has ordained it, and we might as well expect a body to rest before it finds its centre of gravity, as to expect society to be at rest till this great principle is recognized and acted upon. In connection with this religion and with this principle there has been progress, and to where else. In connection with this, we can trace an expanding stream from the fountain head of the race. We see it at first, winding its solitary and threadlike way in the patriarchal and Jewish dispensation, till at length it burst forth from the hills of Judea, and became a mighty river, whose current is to-day flowing on and becoming deeper and broader. The ancient fountains of civilization fell to pieces by their own weight, nor is there any evidence that the fragments of their wreck would have been caught and preserved, if Christianity had not come in

with the influence of its pure precepts, and the weight of its eternal sanctions, and formed new points of aggregation. No instance is known in which, without this, civilization has rekindled its fires upon altars where they have once gone out. That portion of the race which is the most hopeless, which it is most difficult to inspire with intellectual and moral vitality, is the remnant of an extinct civilization. There is no evidence that any thing except Christianity could have amalgamated materials so discordant as the Northern barbarian and the Southern Roman, nor any reason to suppose that without it Europe could have been freed from the curse of domestic slavery and of feudal institutions. Barbarians have, indeed, been said to regenerate decayed civilization, but it was because there was at work an element mightier than that of civilization, amalgamating and fusing masses that would never have become one by any other power. There has not been upon the earth for the last thousand years, there is not now, any true progress except in connection with Christianity. On the contrary, all other systems of religion, and all other types of civilization, are deteriorating individually and socially under their influence. It is then for Christendom, if at all, and for the race only as it may be embraced within the expanding limits of Christianity, that history indicates a law of progress."

Elder Knapp at Richmond, Va.

Norwich, Ct. Oct. 26, 1843.

DEAR SIR,—Since my return from Richmond, I have been repeatedly solicited, to give the public the cause of, and the circumstances attending, my leaving Richmond. But I thought I would delay, until others had done talking and writing about the subject, and the excitement had died away; and then, I would give a candid statement of the facts in the case. I had frequently been solicited to visit Richmond, and last winter, while at Washington, I was visited by brethren Jeter and Thomas, the pastor and deacon of the First Baptist Church in that city, for the purpose of securing my services in a meeting of days. We had free and familiar conversation on the subject of slavery, and the best way of ridding ourselves of it. The conversation continued until near 12 o'clock at night. They did not seem exactly to require a pledge of me, that I should say nothing that should have a bearing upon the subject of slavery, but gave me to understand, that the people would have any allusion to that subject, and that if I came I must come with understanding, that that subject must not be touched. I told them that I could give no such pledge: that if I went, I must be free, to preach untrammelled the whole of God's word, without any constraint, or concealment. I could not tell but God might put it in my power to break off all the chains of the South, and I could give no pledge by which I should be bound to state that power. After hearing their views and feelings on that subject, I did not think it my duty to go, and told them I must decline the invitation. After their return home, Deacon Thomas wrote me to come on, stating that they would leave me to pursue such a course as my judgment and conscience might dictate. Accordingly I went. After arriving on the ground and learning the exact state of things, I made up my mind that I could do nothing, either for the salvation of souls or for the liberation of the oppressed, by making an ostensible attack upon the institution of slavery; for such a course would end my labors in that place at once. After praying over the subject, I made up my mind to give myself full scope in preaching on the great principles of the gospel, in all their bearings, upon every subject, slavery not excepted, and abide the consequences, be what they might. From the commencement we had full houses. Strict and solemn attention was given to the word preached. Notwithstanding the weather was extremely unfavorable, the meeting increased in interest, many souls were converted, and many more awakened under the power of God's truth. During my stay, I preached sixty-five discourses. Consequently upon many different subjects, some of which interfered with slavery. And when this interference was perceived, it produced some excitement among those who were without, and much uneasiness in the church, especially among slave-holders. Ministers and private brethren frequently called on me, and labored to induce me to pledge myself not to refer to that subject at all. I told them that I never had a straight jacket on, and that I was not disposed to put one on; that I dare not keep back or conceal any part of God's truth on any subject; that I thought it better to obey God than man. I continued in a spirit of kindness (as they will testify) preaching on the great and glorious principles of the gospel, supreme love to God and love to our neighbor as ourselves, showing them that the gospel requires us to do all in our power to prevent the greatest amount of misery, and to produce the greatest possible amount of happiness; that it annihilated all distinctions among men except those of merit and demerit, and requires us to love all moral agents according to their real value and rank in the scale of being; that it requires us not to have the "grace of our Lord Jesus Christ with respect of persons," to treat the man of vile repute with as much attention and respect as the man with a gold ring and gay clothing, "to mind not high things, but to condescend to men of low estate." On Friday evening, the last sermon I preached was on the moral government of God. The house was crowded, and the congregation deeply solemn. I endeavored to sow in my discourse, the law of God as founded in the moral fitness of things, and the violation of that law would as certainly work evil, and only evil, as the violation of any of the laws of nature would produce disorder and confusion. For instance, let any one of the planets get out of its orbit by the annihilation of either the centripetal, or the centrifugal forces, and it comes in contact with its fellow planet, and both are dashed into chaos. But as long as they obey the laws of nature, they move on in delightful harmony, without any infraction upon each other. So in the moral world, if men obey the moral law of God, that is, loved Him supremely, and their neighbor as themselves, all would be delightful harmony, of perfect bliss pervade all the subjects of that moral government; but having failed to love God supremely, and our neighbor as ourselves, this harmony is broken up, and this perfect bliss is at an end—we do not revolve around God as our proper center, nor regard the equal rights of our fellow-men, who stand equally high in the scale of being. I expatiated freely, and without restraint, upon the delightful state of things which would exist in this world, did all but keep the second great commandment, that is, love our neighbor as ourselves. We should then be one great family of brothers, all delighting in each other's happiness. We should no longer deprive our fellow-man of his liberty and pursuit of his own good. We could no longer desire our neighbor to labor and toil for us, without a compensation, than we should desire him to treat us in like manner. The bearing of those sentiments was perceived, and I think, felt. Slaveholders, (for such there were present, both in the church, and in the ministry,) could but see, that slavery was a violation of the law of God—a violation of human rights, and opposed to the spirit and letter of the gospel. They could but reflect upon the infinitude of evils, following in the train of slavery; arising from the violation of the laws of God. That evening after I returned to my lodgings, I was waited upon by a committee of four members of the church, who gave me to un-

Baptist Church in Hamburg.

[For the following facts with reference to the Baptists in Hamburg, we are indebted to the Rev. R. H. Neale. They were obtained by him in connection with other facts, and are published here, as they shall appear hereafter, while on his recent visit to that city.]

The present number of members belonging to the Baptist Church in Hamburg is one hundred and eighty. While it was there they held a meeting for the first time in a new place of worship. This new chapel is capable of accommodating about three hundred persons. It is a part of a building which they have leased of H. Engel, a Jew, for 700 marks per annum. Providence seems specially to have favored their holding meetings in this building. It was hired about two years ago, for the purpose of holding religious meetings. Had the church taken possession of it when first hired, they have every reason to suppose that they would have been molested by the people in the immediate neighborhood. They were for a while deterred from holding meetings in it in consequence of anticipated opposition. But during the fire, which occurred a year ago last spring, and which consumed the buildings in the immediate neighborhood, this was spared, and our brethren were thus favored with an opportunity, which they eagerly and cheerfully improved, of offering it as a refuge and depository for those who had suffered from the fire. This circumstance propitiated the favor of their fellow-citizens, and they were thus enabled to rebuild the building, finish a new chapel for public worship, and hold meetings without molestation or trouble.

But one of our brethren suffered from the fire, though many of them lived in that part of the city over which its ravages spread. This church now enjoys comparative quietude. They have met, with no special interruptions from the interference of the government, with the exception of the five days' imprisonment which Bro. Ocken suffered last spring. Two individuals, members of the church, wished to be married, and Bro. Ocken, by advice of his church, gave what was required by the Lutheran clergyman, a certificate of their baptism. In this, of course, he stated that they had been baptized by himself, according to the Baptist form. This was contrary to law, and gave great offence. The clergyman refused to perform the ceremony of marriage, and Bro. Ocken was accordingly remanded to his old cell.

The government evidently felt ashamed of their own proceedings, and at the expiration of five days he was liberated. The circumstances attending his liberation were as follows. Mr. Ocken was then, as now, in a very debilitated state of health, and his physician, whom he met on his way to jail, represented to the chief magistrate that his being confined in the prison, which is in a low, marshy, and most unhealthy part of the city, would prove exceedingly detrimental, if not fatal to him. The magistrate was affected by this statement, and though unsolicited, presented the case to the assembled senate. They promptly, and without requiring, as in former cases, any conditions, ordered his discharge. As soon as the order for his release was obtained, Binder, the chief magistrate, who had previously appeared most opposed to Mr. O. and his mission, sent a coach to the jail, and had Bro. Ocken brought, not to the police office, but to his own (Binder's) private house. When the carriage arrived with the prisoner, Binder was at dinner, but he left the table and came, clapping and wiping his mouth, to the front door, eager to welcome him. "Sir," said he to Mr. Ocken, "I am glad to see you, and glad to see you free." Surely there is a God that judgeth in the earth, and who, having the hearts of the children of men in his own hands, turneth them about like the rivers of water, whithersoever he will.

The members of this church are all active in propagating their religious sentiments, and in endeavors to win others to the faith of Christ. Every alternate Sabbath, thirty go out, two and two, for the circulation of tracts. Previous to going out they meet together, and spend from one to two hours in prayer. Various circumstances, in the providence of God, combine to give prosperity to this mission. It is a custom in Germany for young men, after finishing their apprenticeship, to spend two or three years in travelling abroad, the object of which is to become more skilled in their profession. Each one is furnished with a book certifying his profession and place of residence, where he worked, last, general character, &c. This book is to the young man the same as a passport. With it he can go to any part of the country, mingle freely with the people, and of course, converse on any subject he pleases without any suspicions being excited against him. There are a number of these young men converted, and connected with the Baptist churches. To go out as missionaries would not be allowed, but to go out according to the custom of the country, as tailors, shoemakers, bookbinders, &c., is perfectly admissible, and of course excites no suspicion or surprise. Thus a number of our young brethren, in the name of journeymen mechanics, acting as efficient missionaries of the cross all over the country.

The brethren of the different churches are occasionally banished from their own town or city for the term of one year, for the crime of circulating tracts, or administering the ordinances of religion. This term of their banishment is seized by them as it was by the

primitive disciples, as an occasion of carrying the gospel to other places in the regions beyond them. Thus the wrath of man is made to subserve the advancement of the cause of Christ.

For the Christian Reflector.

Norwich, Ct. Oct. 26, 1843.

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They did not seem exactly to require a pledge of me, that I should say nothing that should have a bearing upon the subject of slavery, but gave me to understand, that the people would have any allusion to that subject, and that if I came I must come with understanding, that that subject must not be touched. I told them that I could give no such pledge: that if I went, I must be free, to preach untrammelled the whole of God's word, without any constraint, or concealment. I could not tell but God might put it in my power to break off all the chains of the South, and I could give no pledge by which I should be bound to state that power. After hearing their views and feelings on that subject, I did not think it my duty to go, and told them I must decline the invitation. After their return home, Deacon Thomas wrote me to come on, stating that they would leave me to pursue such a course as my judgment and conscience might dictate. Accordingly I went. After arriving on the ground and learning the exact state of things, I made up my mind that I could do nothing, either for the salvation of souls or for the liberation of the oppressed, by making an ostensible attack upon the institution of slavery; for such a course would end my labors in that place at once. After praying over the subject, I made up my mind to give myself full scope in preaching on the great principles of the gospel, in all their bearings, upon every subject, slavery not excepted, and abide the consequences, be what they might. From the commencement we had full houses. Strict and solemn attention was given to the word preached. Notwithstanding the weather was extremely unfavorable, the meeting increased in interest, many souls were converted, and many more awakened under the power of God's truth. During my stay, I preached sixty-five discourses. Consequently upon many different subjects, some of which interfered with slavery. And when this interference was perceived, it produced some excitement among those who were without, and much uneasiness in the church, especially among slave-holders. Ministers and private brethren frequently called on me, and labored to induce me to pledge myself not to refer to that subject at all. I told them that I never had a straight jacket on, and that I was not disposed to put one on; that I dare not keep back or conceal any part of God's truth on any subject; that I thought it better to obey God than man. I continued in a spirit of kindness (as they will testify) preaching on the great and glorious principles of the gospel, supreme love to God and love to our neighbor as ourselves, showing them that the gospel requires us to do all in our power to prevent the greatest amount of misery, and to produce the greatest possible amount of happiness; that it annihilated all distinctions among men except those of merit and demerit, and requires us to love all moral agents according to their real value and rank in the scale of being; that it requires us not to have the "grace of our Lord Jesus Christ with respect of persons," to treat the man of vile repute with as much attention and respect as the man with a gold ring and gay clothing, "to mind not high things, but to condescend to men of low estate." On Friday evening, the last sermon I preached was on the moral government of God. The house was crowded, and the congregation deeply solemn. I endeavored to sow in my discourse, the law of God as founded in the moral fitness of things, and the violation of that law would as certainly work evil, and only evil, as the violation of any of the laws of nature would produce disorder and confusion. For instance, let any one of the planets get out of its orbit by the annihilation of either the centripetal, or the centrifugal forces, and it comes in contact with its fellow planet, and both are dashed into chaos. But as long as they obey the laws of nature, they move on in delightful harmony, without any infraction upon each other. So in the moral world, if men obey the moral law of God, that is, loved Him supremely, and their neighbor as themselves, all would be delightful harmony, of perfect bliss pervade all the subjects of that moral government; but having failed to love God supremely, and our neighbor as ourselves, this harmony is broken up, and this perfect bliss is at an end—we do not revolve around God as our proper center, nor regard the equal rights of our fellow-men, who stand equally high in the scale of being. I expatiated freely, and without restraint, upon the delightful state of things which would exist in this world, did all but keep the second great commandment, that is, love our neighbor as ourselves. We should then be one great family of brothers, all delighting in each other's happiness. We should no longer deprive our fellow-man of his liberty and pursuit of his own good. We could no longer desire our neighbor to labor and toil for us, without a compensation, than we should desire him to treat us in like manner. The bearing of those sentiments was perceived, and I think, felt. Slaveholders, (for such there were present, both in the church, and in the ministry,) could but see, that slavery was a violation of the law of God—a violation of human rights, and opposed to the spirit and letter of the gospel. They could but reflect upon the infinitude of evils, following in the train of slavery; arising from the violation of the laws of God. That evening after I returned to my lodgings, I was waited upon by a committee of four members of the church, who gave me to un-

Causes of Hope.

A highly esteemed Baptist clergyman, whose years and discretion give weight to his words, writes to us as follows:

"It gives me great pleasure to see from time to time, by communication and extracts in the Reflector, indications that light upon the subject of slavery is dawning upon some Southern minds. God grant that meridian light may speedily shine upon the whole mass of mind, wherever the darkness of oppression now broods over them. Let Kennedy and Maryland speak out by their presses, as they have begun to do, and let Virginia voices be heard, giving the trumpet the certain sound—the sound of intelligence and Christian energy and fervent love, whose voices must, they will be heard over the whole land of slavery, and minds which are now barred by prejudice, will yield, and of their own free act and deed, say to the oppressed, 'Go free.' Only let anti-slavery men be true to their principles, and breathe not a note but the note of love—let them reason clearly and state facts honestly and candidly, and hold up the language of Jefferson and Adams as statesmen—the example of West India emancipation, above all the principles and precepts of Jesus and his apostles, and I am sure the already broken cloud will soon be dispersed, and the bright day of civil and religious freedom shine gloriously upon the now suffering millions."

More Light in the South.

The Baltimore Saturday Visitor still keeps its columns open to the discussion of the slavery question. Mr. Thornton Stringfellow asks the editor to re-publish all his former communications in the Religious Herald, in defence of the institution. This he declines to do. But he says: "He and his well-matching reviewer are welcome to a column and a half or two columns per week, alternately, for the discussion of the great theme for which they have shown so much preparedness." He says again: "Untrammelled discussion we glory in. It is the most precious boon of a freeman." He enjoins the following gratifying statement.

"We have received the second number of the series of anti-slavery articles subscribed by 'Benet,' and shall probably commence publishing next week. They are ably written and decidedly bold in style, than the long and able review by R. M. Janney, who recently published in view of the fact that this tirade has universal attention in all quarters, and evoked that spirit of inquiry so desirable to the friends of progress. 'Benet' replies to our summary of Montgomery county, whose calm, dignified and courteous anti-slavery argument has justly elicited general commendation. In relation to him and his competitor, we may, with pleasure, say—that we esteem ourselves in view of the fact that this tirade has universal attention in all quarters, and evoked that spirit of inquiry so desirable to the friends of progress. 'Benet' replies to our summary of Montgomery county, whose calm, dignified and courteous anti-slavery argument has justly elicited general commendation. In relation to him and his competitor, we may, with pleasure, say—that we esteem ourselves in view of the fact that this tirade has universal attention in all quarters, and evoked that spirit of inquiry so desirable to the friends of progress. 'Benet' replies to our summary of Montgomery county, whose calm, dignified and courteous anti-slavery argument has justly elicited general commendation. In relation to him and his competitor, we may, with pleasure, say—that we esteem ourselves in view of the fact that this tirade has universal attention in all quarters, and evoked that spirit of inquiry so desirable to the friends of progress. 'Benet' replies to our summary of Montgomery county, whose calm, dignified and courteous anti-slavery argument has justly elicited general commendation. In relation to him and his competitor, we may, with pleasure, say—that we esteem ourselves in view of the fact that this tirade has universal attention in all quarters, and evoked that spirit of inquiry so desirable to the friends of progress. 'Benet' replies to our summary of Montgomery county, whose calm, dignified and courteous anti-slavery argument has justly elicited general commendation. In relation to him and his competitor, we may, with pleasure, say—that we esteem ourselves in view of the fact that this tirade has universal attention in all quarters, and evoked that spirit of inquiry so desirable to the friends of progress. 'Benet' replies to our summary of Montgomery county, whose calm, dignified and courteous anti-slavery argument has justly elicited general commendation. In relation to him and his competitor, we may, with pleasure, say—that we esteem ourselves in view of the fact that this tirade has universal attention in all quarters, and evoked that spirit of inquiry so desirable to the friends of progress. 'Ben

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